Hegel and Marx – A Pinkard Critique – Indian Revolution

By Shomit Sirohi

Introduction

Three small paragraphs on Indian Communism. He calls this Hegel, with some attention to Marx in the previous two pieces. And a critique and what is called a question of true infinity and what that really means.

I. First, the French Philosophy and Hegel Point

Something like mass democratic art and true victory of the people, against any power at all against them. In Nepal, poor still but winning, and in India won. This then is the radical French Jacobin Hegel.

II. Second, that Alain Badiou synthesis of Hegel

Something like a mix of mass politics, mass art and then fine art and Napoleon finally appearing. A mix of French radical and Napoleon unity which means revolutionary Hegel.

III. Actually with Marx again, how Hegelian Criticism Goes in India

Marx means three things – Gotha, and Paris Commune changed to Party of the Proletariat and just then a Trade Union politics. This then has in a creative Anti-Duhring and a Grundrisse and Jewish Question attached. The full programme then is a Communist Manifesto and it means in fact Communism is national art. It adds as a materialist conception some anthropology in fact of how margins differ from centers of accumulation. With some divine experiences of boulevards or any such quality as then simple science of astronomy on the ground, usually with a leader who follows qualitative walks or perhaps cinema.

Addendum – Pinkard Points

Addendums mean as Pinkard critiques the real point, but as an addition or footnote in fact, that all of this is inadequate to just a Napoleon or President who is with the absolute. And that is truly infinite – the absolute which can also just be a final acceptance of Marx as a Hegelian idealism when it is – idealism of art, which also means then idealism of any type. Inspiration.

India therefore has an Inspirational leader for art and that art is in American style added to finance. This is called perfection and the absolute – not as Badiou argues art being followed by philosophers in some university as their ethic, but the opposite, sitting in a house and following Picasso television.

I mean then Hegel's truly infinite is something like a critique of spurious infinity – debating a lot and not making a radical point, a lot of legalism, a lot of conversations on dumb things, a lot of mild politics, a lot of comments on how it should be richer when it is actually poorer.

All of this is lifeless dialectics.

Dialectics is actually about a bud, a young bud which becomes a flower and then dullens and greys and mixes a utopianism and promise each day, with in fact grey scientific analysis in Philosophy of Spirit senses of a theatre debate. Just this dull and happy day is then utopian. It is then found in India, with the exception, it is also in fact fully radical democracy of the poor – as a liberal in America that sounds like Black Rights as well successful – and yes that synthesis is truly infinite.

"When all else is debated, only the key debater then argues – Kill the King."

Hegel.